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cover the real transaction. . . . It was evidently not intended that this large sum should be paid as rent for the mere use of the engine for one year. If so, why agree to sell and convey the full title on payment of the last instalment?" Justice Strong, in *Heryford vs. Davis* (102 U. S. 244), said: "Though the contract industriously and repeatedly spoke of loaning the cars to the railroad company for hire, it is manifest that no mere bailment for hire was intended. . . . It is quite unmeaning for parties to a contract to say it shall not amount to a sale when it contains every element of a sale." The first case was decided in October, 1876, and the second in October, 1880, and they have not since been overruled.

I do not mean to assert that *all* car-trust leases are defective, or to deny that car-trust leases are a valuable acquisition to this commercial age, but merely to write a short "Note and Comment" on a subject involving two hundred and fifty millions of dollars.

J. DAVIS BRODHEAD.

THE PROMOTION OF SOCIAL PURITY.

THE subject of social purity presents many aspects for the consideration of the philanthropist. Any active movement towards elevating opinion respecting the nature and claims of morality, with its equal obligations upon men and women, must be largely educational. The causes that lead to immorality in its manifold forms are so complex that it is impossible to strike at once to their root. We may be "cognizant of evils that exist in our reformatories, prisons, institutions, and even in our schools and colleges, as well as in the world at large," but the very nature of these wrongs often renders it impossible to present them in their true relation to the integrity of our social fabric.

Reformatory and legislative measures in the promotion of social purity having in a great degree failed to deter the vicious from crime and immorality, we must depend upon other means to lessen social evils.

Ignorance of the ultimate outcome of vice is doubtless the chief cause of immorality. Wilful sin is not as common as many suppose. A person may continue the downward path, after coming to a knowledge of the consequences of sin, from habit, discouragement, or despair; but is it not chiefly because society has made it so difficult to regain public esteem and confidence? This is especially true of woman. What hope for the charity of her own sex has she whose fair fame has been stained by sin, or even by the voice of calumny or scandal?

Any action tending to bring together numbers of men or women known to be immoral for purposes of training or education will fail in most cases to effect permanent reformation, from the lack of a love broad enough to secure and maintain a sacred silence regarding the past. The public does not forgive the reformed prodigal. Any little lapse brings a scathing resurrection of former life that may blast all courage for further effort to right living. Where reformation is the direct object to be attained, the work of helping the fallen must be in a large sense individual.

Prevention of vice is of paramount importance. It is imperative that the "conservative reticence" of parents towards their children should yield to an enlightened sense of duty. Optimism has found popular expression in the saying that boys will be boys, while the morality of girls is in a great measure left to Providence.

Among the cultured and well-to-do the girl is shielded from the grosser

forms of evil, and complaisance and contentment rest in the hope that if the question of moral purity is crowded out of sight it will somehow adjust itself. Practical physiological knowledge, which should be judiciously imparted to the young, is withheld either from thoughtlessness or from the prevalent notion that knowledge is antagonistic to innocence. Parents appear to forget that very early in life children gain by chance a half-knowledge that is pernicious and misleading.

It is pertinent to remark that parents themselves may need instruction in many simple physiological facts. This is especially true of the uncultivated and more ignorant classes, whose children, early forced upon the streets and into workshops and factories, are led by circumstances and environment into vicious associations, and often into lives of crime, without ever having had the safeguards of knowledge or religion to guide or shield them. Before we venture to condemn we must enter with large sympathy into the circumstances of the lives of the immoral and criminal classes. We cannot expect them to leap at one stride the chasm of hereditary tendencies, perverted tastes, life-long habits and associations, uncultivated minds and unregulated wills, and the dwarfing effects of poverty, hard work, and little leisure.

How best to direct our educational forces is a problem yet unsolved. To attain the best results, education must aim at a general unfolding of all the powers of the individual. Applied to a race or nation, it means a lifting process, by which all as a unit reach a higher plane of civilization.

The kindergarten system embraces true principles of training: knowledge is absorbed rather than laboriously acquired; the action of the muscles is coördinated and strengthened; color and form are apprehended; science is taught without the child comprehending that the principles of what appears only a pleasant game will be of infinite use in later life. Schools of manual training develop skill and care, imagination and expression, accuracy and perception; but even here there is danger of imparting a one-sided education, if we neglect intellectual culture. Intellectual power is a force that can be utilized when applied to entirely new means and methods of endeavor.

In training the young, the moral, emotional, and physical life must not be neglected. Information relative to this sphere should be presented in a scientific, chaste, and truthful form. Biology, anatomy, and physiology are attractive subjects to the young when taught by experienced teachers. The uses of stimulants and narcotics, as well as their harmful effects, should be taught in a simple and forcible manner, adapted to the age and condition of the learner. Much that is published in current literature on all these subjects is but partial truth, often written by those who would themselves profit by a course of instruction in the matter of which they treat.

Parents also need definite knowledge regarding many of the common things of daily life. The mutual duties of the marriage relation are by the majority not rightly apprehended; conjugal sins are not duly considered; the force of heredity is not estimated in its true bearing upon social purity. The health of the young must be considered if we would preserve the moral integrity of the race. Through ignorance our boys and girls are allowed to disregard the laws of health. Young women enter upon the responsibilities of marriage before they have attained maturity. The extra strain upon the vital forces incident to marriage and motherhood often leads to a state of invalidism from which they never recover. Doubtless much of the suffering and unhappiness in many families may be directly traceable to the physical disability of women.

The conditions of modern life are too hard for the majority of women. The philanthropist may find ample room to exercise charity, not alms, in providing homes where, by some plan of coöperation, self-supporting women may live comfortably and independently at a cost within their means. The wretched places that many are compelled to live in are bare of all that ministers to comfort or appeals to the taste or imagination. After a day of drudgery, with no redeeming feature, what wonder that girls with the loves and enthusiasms of youth innocently seek relaxation and amusement in the brilliantly-lighted streets, saloons, or theatres, where they may be thrown with questionable companions? The wonder is, not that so many women fall, but that in the struggle to exist there are not more forced by sheer necessity into the paths of death.

Real homes, not charitable institutions, are needed for many of our self-supporting women. Let them be unsectarian and, as far as may be possible, free from rules and regulations. Self-respect can be maintained only where no restraints are imposed other than those which are enforced upon the members of any family by their sense of mutual obligation.

Churches are beginning to do effective work among the young, but more clubs and resorts for boys are needed. We must provide counter-attractions to entice boys from the streets, the saloon, and the consequent temptation to vice. All pleasures and amusements not harmful should be encouraged and provided for. An eminent divine, in an appeal for young men, said not long since: "For twenty-five years we have had a church parlor, luxuriantly furnished, which has practically been of little use. Let us open it every evening to the young men of the parish, where they can meet for social pleasure. Young men come to us from the country who are living in boarding-houses and in lodgings; they are without friends or social surroundings; temptations beset them on every side. Let us make our beautiful parlor a social centre for the young men of our parish."

In considering the subject of social purity, public sentiment has hitherto maintained an unequal standard of morals. One sex has practically borne the opprobrium and the consequences of the sin of both. Legislative and social laws will, we trust, in the near future more justly aim toward attaining an equal standard of morals for men and women. If public sentiment could reach this altitude of equity, a great victory would be gained over the forces of evil. We "grow in grace." Herein lies the hope of nations. Growth! Almost imperceptible it may be; but at last the flowering time will come. Meanwhile each may find work to do in helping humanity forward and upward toward its ultimate destiny.

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